

Cardinal Léger Visits Fort-Alexander Mission



On this photo we note Very Rev. Father P. Scheffer, Provincial of Keewatin Missions, Chief W. Bruyère, Father G. D. Cadieux of Ottawa, Mr. B. Guimont, a graduate of Fort-Alexander and former school teacher at Berens River, Manitoba, His Eminence Cardinal Léger, and Bishop M. Baudoux.

During the dinner at the Parish Hall at Fort-Alexander, Cardinal Léger was presented with a splendid gift of a deer-skin parka, gloves and moccasins, splendidly adorned with bead work, as well as with a large album of photos taken on the Indian Reservation.

Citizenship For All Indians?

OWEN SOUND, June 26.—Prime Minister Louis St. Laurent has expressed in a political meeting held here that his wish and hope was that the Canadian Indians would be granted full citizenship in the near future.

"I hope," said he, "that the day is not too far away when we will be proud to proclaim the Indian as a Canadian Citizen, possessing all the rights which are connected with this title."

Meanwhile on various reservations in Canada, inquiries are being made on the status of band members. Late in June an inquiry was begun in Caughnawaga to study a protest signed by ten members of the Caughnawaga tribe, asking that four families be deprived of their rights and privileges of membership on the grounds that they were not of Indian descent.

In British Columbia, over a hundred Indians have been requested to pay income tax, on earnings made outside their reserves. It is likely that the Indians will appeal to the Supreme Court of Canada; they claim that since they have not the right to vote in federal elections, they do not have to pay income tax according to the prin-

ciple sacred in all countries of the Commonwealth: no taxation without representation.

Native Teachers Chosen In Ontario

OTTAWA. — We are happy to report that several native teachers have been engaged by the Indian Affairs Branch, for duties on Indian Reservations schools.

We note particularly two Indian teachers at West Bay, Ont., Cecil King, and Allan McGregor.

Mis Violet Shawanda, from the Manitoulin agency, has been appointed at North West Bay, in Western Ontario.

Appointed Director

OTTAWA. — Lieutenant-colonel H. M. Jones, M.B., E.D., has been appointed Director of the Indian Affairs Branch of the Department of Citizenship and Immigration, succeeding the late Major D. M. McKay in that position.

FORT ALEXANDER, Manitoba, August 8. — The Sauteux Indians of Fort Alexander Reservation have welcomed as an honored guest, a Prince of the Church; His Eminence Cardinal Paul-Emile Léger, Archbishop of Montreal.

The Fort Alexander Reserve is hundred and ten miles North-West of Winnipeg. Over a hundred and seven years ago the first Oblate Missionaries began their apostolic work in that area.

Cardinal Léger came from Winnipeg by car; arriving at the reservation he was met by Father C. Ruest, O.M.I., Parish Priest, and by the chief of the Reservation, Mr. William Bruyère. Accompanying His Eminence were Bishops M. Baudoux, of St. Boniface, H. Routhier, O.M.I., Coadjutor of Grouard, J. Coderre, Bishop of St. John, Quebec, and J. Bonhomme, O.M.I., (former Vicar Apostolic of Basutoland), and Colonel C. Beaudry, Chaplain of the Canadian Army, as well as many other dignitaries.

Dinner was served in the Parish Hall where two hundred guests heard messages from His Eminence, Bishop Baudoux, Father Ruest, Father Paul Piché, O.M.I., Provincial of the Manitoba Oblates, Chief W. Bruyère, and Mr. B. Guimont, Secretary of the Manitoba Indian Association.

JUNIOR SEMINARY

His Eminence visited the Junior Seminary, opened in the priests-residence, at the Fort Alexander Mission; Father A. Plamondon, O.M.I., encouraged by Bishop Baudoux, has opened a Junior Seminary where eight or nine students, will be preparing for the Priesthood.

These students follow the regular Junior High School curriculum, and after class hours take Latin and Music Lessons.

Cardinal Léger had high words of praise for Father Plamondon's initiative; in his address he stressed at the fact that all Junior Seminaries in the Province of Quebec had begun in priests' residences. Bishop Baudoux said that Father Plamondon followed the footsteps of Bishop Norbert Provencher,

first Bishop of Western Canada, whose hundredth anniversary of death was remembered this year; Bishop Provencher gave Latin lessons to a few young men himself, when, in 1818, he founded St. Boniface College.

The Fort Alexander Indian people number 800; they farm, hunt and trap, while a number of them are working at nearby papermills.

The Mission proper consists of a large residential school erected in 1910, a beautiful church, a parish hall, (erected a few years ago), and the priests' residence.

After the banquet everyone knelt at Our Lady of Lourdes grotto, to attend benediction of Blessed Sacrament. After a last exchange of good wishes the Prince of the Church and his escort left Fort Alexander, bidding a last adieu to the happy and grateful Indians, who had just lived one of the most beautiful days of their lives.

Maliseet Band Retains Tribal Land

OMOROCTO, N.B., May 21. — Twenty five Maliseet Indians will retain possession of 56 acres of land, on which their homes stand, while they are selling 69 acres of the reserve to the Department of National Defence.

The land bought from the Indians by the Department of National Defence will be part of Camp Gagetown, which will cover 2,800 acres in Sunbury and Queens counties, N.B.

Indian Saves Girl, 11, Repeats Hero Role

A 32-year-old Caughnawaga Indian staged a life-saving feat for the second time in five years on July 22.

Eleven-year-old Lorna Payton, also of Caughnawaga, was pulled from the swift current of the St. Lawrence by Peter "Cyclone" Taylor seconds before she was carried towards the Lachine Rapids.

Mr. Taylor's feat was reported to The Herald by a policeman stationed in the area.

"This is the second time he's saved a child from sure death. The first time was in 1948 when he swam after a drowning boy in the same river near Caughna-

waga. I think he deserves some recognition," the policeman said.

THE INDIAN ASSOCIATION OF AMERICA, of Staten Island, N.Y. and its officers are co-operating in a move for the return of the Indian Head nickel and the Indian Head penny in the coinage of the United States, as a fitting memorial of the American Indians and their cultural contributions to our civilization.

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A Matter Of Policy

WE have noted that the Press, during the past months, in news releases as well as in editorial comments, has been advocating the policy of educating Indian children, not in segregated schools but in public schools.

No doubt that such a policy is recommended by the Special Committee of the Senate and House of Commons, which met in Ottawa in 1946 and '47 to revise the Indian Act.

Article 113, of the new Act reads thus :

The Governor in Council may authorize the Minister, to establish, operate and maintain schools for Indian children, to enter into agreements on behalf of His Majesty for the education in accordance with this Act of Indian children, with

- a) the government of a province,
- b) the council of the Northwest Territories,
- c) the council of the Yukon Territory,
- d) a public or separate school board,
- e) a religious or charitable organization.

While it is not the general policy of the department of Citizenship and Immigration to send Indian children to non-Indians schools, the Minister studies every particular case according to its merit, and at times, when it is clearly beneficial and practical for Indian children to receive instruction in non-Indian schools, they are being sent to schools for the whites, among whom they will be called to earn their livelihood.

For example, it is reported that at least 1,200 Indian pupils in British Columbia receive education in public schools, while many hundreds more attend schools for whites, in the Western provinces, as well as in the Eastern part of Canada.

While it may seem cheaper to send Indian children to public school, we do not believe it would be wise to do so on a large scale, specially at the primary level of instruction. Unless the Indians leave their reserves, it would be very impractical to send their children to the public schools, whether Catholic or neutral. Moreover these are already overcrowded, and, unfortunately, in many parts of Canada the Indian children are not welcome in public school.

More important yet, one should not be allowed to overlook section 117 of the new Indian Act which states that :

"Every Indian child who is required to attend school shall attend such school as the Minister may designate, but no child whose parent is a Protestant shall be assigned to a school conducted under Roman Catholic auspices and no child whose parent is a Roman Catholic shall be assigned to a school conducted under Protestant auspices, except by written direction of the parent."

We note with satisfaction that the Department of Citizenship has faithfully abided by this article, in all the cases brought to its attention, with respect to attendance in Residential Schools. It must be remembered that the public schools are definitely non-Catholic in most Provinces, and that section 117 should apply not only to residential schools but also to day-schools, whether these are established by the Indian Affairs Branch, on Indian reserves, or established in agreement with any provincial or territorial Government.

G. L.

Equitable Educational System

MANY religious, men and women, are teaching in the Netherlands, where the present educational system is the best evidence of the good relations established between the State and the religious communions during the past 100 years.

When in England, Catholics, wondering how they can meet the costs of their schools, seek to describe as nearly ideal a position as they can imagine in a mixed State, they speak of "the Dutch system."

State subsidies have been given to the Catholic elementary schools of Holland since 1888, and to Catholic secondary schools and colleges since 1917. Full equality of treatment for the confessional schools was obtained in 1920, and today the State and the local authorities make to the Catholic and Protestant schools alike the same grants they make to their own neutral schools.

The result of this arrangement is that three-quarters of the children of the Netherlands receive their education in confessional schools of one kind or another, and only one-quarter are sent by their parents to the State schools.

An Important Appointment

THE appointment of a bishop of the Church is always an event of profound spiritual and historical significance. But the appointment of the Archbishop to the See of Ottawa, to the capital of Canada, is an event of particular interest.

At the cross-roads of Canadian life where those rich streams of diverse Canadian backgrounds and cultural strains meet and merge into the colorful pattern of surging young nationhood, the duties and official contacts of the Archbishop of Ottawa are in many respects unique.

The years Archbishop-designate Lemieux spent in Japan, his studies in Rome and at Oxford together with his pastoral and episcopal experiences in Canada have given him a rare background for the exacting administrative and spiritual demands of leadership awaiting him.

The high esteem in which he was held not only by the groups of differing racial strains and languages but by Catholics and non-Catholics alike is a matter of record as well as of special significance for the future. (The ENSIGN)



A sister of the Order of St. Joseph is seen teaching a school on the Wilkewikong Indian reservation on Manitoulin Island, Ont., where the Indian population is one hundred per cent Catholic. The school is built and maintained by the Indian Affairs Branch. (Fednews Photo)

Quebec, Maritime Indians Meeting at Loretteville

Homemakers Convention

The third convention of Quebec and Maritime Indians was held early in August at the Huron reservation at Loretteville, P. Q.

Representatives from most tribes in the Province and in the Maritimes are meeting to discuss Indian affairs and take part in social activities from authentic Indian dances to pow-wows.

The three-day convention began with a speech of welcome by Miss Anne Marie Sioui, honorary president of the Club de Lorette. Short speeches were also given by Maurice Bastien, federal agent for Indians and president of the convention; Colonel H.M. Jones, deputy director of the Indian Affairs division; Miss P.F. Grant, supervisor of social assistants of the Indian Affairs division; and Jules D'Astous, regional supervisor of Indian offices in Quebec and New Brunswick.

MANY RESERVES

Rev. Sister St. Augustin, Superior of Bersimis, spoke on the role of the educator in the Cercles des Ménagères. Afterwards, the delegates visited the Indian museum of Miss Prudence Sioui. Also on the program, was an outline of the history of the Loretteville Reservation given by Mrs. Edgar Gros-Louis.

During the afternoon the general public was admitted to an exhibition of tattooing in original Indian style.

POW-WOW

A sagamite dinner was served to the delegates. Later, a pow-wow took place to include full Indian dress and old Indian dances and chants.

The displays include most Indian products, from beaded moccasins to feathered headresses.

25 Years A Teacher

SANMAUR, P.Q.—Miss Ursule Bordeleau celebrates her 25th anniversary of teaching among the Têtes-de-Boule Indians on the upper St. Maurice River.

In 1928 she was the first school teacher at Manowan Reserve, South of Sanmaur. Miss Bordeleau taught at Manowan for 20 years; for the past five years she taught summer school at Weymontaching across the St. Maurice River, North of Sanmaur; she has 45 pupils during the four summer months; she teaches them with so much devotion that the Bishop of Three Rivers praised her very specially when he recently visited the mission for Confirmation.

Other schools in this area were founded at Obedjiwan (1924) and at Weymontaching ((1925)). The Manowan Reserve has now a full-time day-school with two teachers.

These three missions are in charge of the Oblates Fathers who have their headquarters at Sanmaur.

Original Indian oil and watercolour paintings will be on exhibition.

Among the delegates who reported on their work we note: Mesdames Ernest Cree, (Oka), Louise McComber, (Caughnawaga), Francois Damien, (Bersimis), Pierre St-Onge, (Seven Islands), Andrew Polson, (Notre-Dame-du-Nord), John B. Condo, (Maria), Dick Tenasco, (Maniwaki), and Joan-of-Arc Gros-Louis, (Lorette), M. Marshall, (Shubenacadie), Peter Bernard, Nancy Morris and Margaret Christmas, (Eskasoni), Rebecca Pictou, (Micmac, N.S.), Mrs. Bear, (Restigouche), Mrs. Peter Isaac, (Tobique, N.B.).

Father M. Jacobs, a native priest from Caughnawaga, now in charge of St-Regis Mission in Ontario, celebrated Mass for those who attended the convention, at which hymns were sung in the Huron language.

The meeting was organized by Miss B. Fortin, Social Worker for Indian Affairs in the province of Quebec. She has been given the Iroquois name of "O-Ron-Hia" (Blue Princess).

Twelve Clubs

There are now 12 full-fledged Indian homemakers' clubs in the Province of Quebec.

These are: Caughnawaga (1942) President, Mrs. Louise McComber; Hunter's Point, (Algonquin 1952) pres. Mrs. Peter Hunter; Maniwaki — Ontario Road (1942) pres. Mrs. Antoine McDougall; Congway (1942) pres. Mrs. M. Cote; Maria, (Dimock Creek 1950) pres. Mrs. J. Bte. Condo; Notre-Dame-du-Nord (Temiskaming 1952) (re-organized 1952) pres. Mrs. Ernest Cree; Restigouche (MicMac, 1942) pres. Mrs. Leonard Isaac.

French-speaking clubs are: Betiamits (Arnaud 1951) pres. Mrs. Sophie Bacon; Loretteville (Huron 1951) pres. Mrs. Anne-Marie Sioui; Pierreville, (Abenakis 1950) pres. Mrs. Raoul Tahamont; Pointe-Bleue (Montagnais, 1950) pres. Mrs. Thommy Robertson; Seven Islands, (Maliotenam 1951), pres. Mrs. Mathieu Andre.

Fort Chimo Group Hospitalized

QUEBEC, July 27—An R.C. A.F. plane has brought to Parc Savard Hospital here in Quebec 11 Fort Mackenzie Indians who are suffering from tuberculosis. These Fort Mackenzie Indians were living in the vicinity of Fort Chimo during the summer.

Early in July, Indian Agencies Supervisor, J. d'Astous, spent several days in Fort Chimo, with a view of outfitting all able-bodied Indians, so that they would be able to return to their native homes at Fort Mackenzie, where trapping and hunting is excellent.



A pretty Indian Maiden smiles at Cardinal Léger who has won the hearts of all when he visited the Fort Alexander Indian Residential School.

Big Day For Caughnawaga, Vermont Cedes Some Land

August 22 was a great day for Caughnawaga's Iroquois Indians. They were formally deeded part of the state of Vermont as "a gesture of friendship" for land taken from their ancestors many years ago.

(Montreal Gazette)

The tribe was given a 150-foot strip of land in the Saxtons River section of the state, near Rockingham.

The official ceremony marking the event was held in the Rockingham town square with all the pomp attached to a "pow-wow" of 200 years ago.

On one side of a specially-constructed platform stood the delegation of 22 Indians in full ceremonial attire. On the other side, a party of prominent Rockingham citizens including the mayor, his councillors and the police chief were dressed in old tattered pioneers' clothes.

Presentation of the deed was made to the chief by the descendant of an early settler who once helped fight the ancestors of the same Indians.

Canoe Cortège At Indian Rites

VAL D'OR, Que., June 19 — Hundreds of Indians from tribes in northwest Quebec attended funeral services for the 106-year-old widow of an Algonquin chief.

The body of Margaret Wabase Papatie, widow of Chief Ignace Jaboisie Papatie who died six years ago aged 103, was carried at the head of a convoy of canoes and small craft eight miles from Louvicourt Bridge near here to the Roman Catholic church at Simon Lake.

After the service, the body was taken to a lonely point near the lake and buried.

Among those who attended were government officials who had known the late chief and his wife.

Says Quebec Ban Applies To Reserve

QUEBEC — Premier Duplessis warned promoters of an open-air cinema at Caughnawaga, an Indian reservation near Montreal, that this type of entertainment is banned in Quebec Province and transgressors will be severely punished.

Mr. Duplessis said his attention was drawn to the open-air cinema project by newspaper stories.

These implied that because Caughnawaga is an Indian reserve, under federal government control, a provincial ban on open-air cinema does not apply.

Mrs. Papatie died at her daughter's home at Jackson Landing, Grand Lake Victoria.

This time, however, there was no tomahawk or rifle in evidence as the two long-time "enemies" met and shook hands after the presentation.

With the deed went an invitation to the Indians to drop around this fall for Vermont's 10-day bow-and-arrow hunting season.

While the Indians now at least will be able to hunt in part of Vermont, their fight for land damages continues.

It is with deep regret that we have learned the accidental death of Russel Baker, Indian Agency Superintendent of Maniwaki, P.Q.

R.I.P.



Having given his blessing to the Junior Seminary for Indians, at Fort-Alexander Reservation, Manitoba, his Eminence Cardinal Léger, signs the guest book at the Indian school; with him we see Archbishop Baudoux of St. Boniface and Father A. Plamondon, O.M.I., Director of the Junior Seminary.

Fort-Alexander Reports

FORT-ALEXANDER, Man. — Here is a brief resume of school activities during 1952-53. All the Junior High School students passed their exams with success; a few boys and girls had the honor of winning first prizes in composition. Some pupils began taking Latin lessons in January, under Father Plamondon.

Fifteen boys have taken organ lessons this year, as well as violin, guitar, mandoline and singing.

The school team lost only one hockey game during the winter, and that was against the Juniors of St. Boniface. Meanwhile the Senior team from the reservation was quite active, winning many games except whenever they played the Indian School.

Religion Wanted In All School Programs

WINNIPEG. — Religious knowledge should not only be taught as a definite course in Canadian schools, but all subjects should be presented from a definitely Christian standpoint, affirmed the Anglican Bishop of Calgary in a recent conference of clergy and educators held in Winnipeg.

Since the amount of religion taught in Public Schools has lessened steadily in recent years, a two-part program is suggested to solve the problem: 1) Building up public opinion in favour of religious education; 2) Encouraging dedicated christian young people to chose a teaching career.

On Treaty Day we had wonderful wather; the X-ray survey was made, ball games were played and a picture show was held in the evening.

Tape recordings were made of musical selections performed by the school choir, and a story was recorded by Mr. Paul Courchene; these recordings will be broadcast over St. Boniface Radio Station, specially for the Saulteux Indians of Manitoba.

(We thank Elmer Courchene for this news report. — Ed.)

The Glory of Our Race

The magazine, "Lily of the Mohawks", published in the interest of the beatification of Venerable Kateria Tekakwitha, reports in its July-August issue of 1935, that "most touching petitions received by our Holy Father, written by Tekakwitha's own people, begging for her speedy glorification."

Several years ago petitions from Indian tribes in the United States and Canada, containing close to ten thousands individual signatures, were gathered. These petitions, wrapped in parchment of undressed leather ornamented with their native pigments, were prepared by the Indians themselves and duly inscribed to His Holiness.

They were encased in a box made of oak from a tree which was growing at Kateri's birthplace, 297 years ago.

From Canada these tribes sent petitions: Cree, Carrier, Shushwap, Chilcotin, Chipweyan, Hagwilget, Squamish, Sauteux, Iroquois, Sekani, Maliseet, Têtes-de-Boule, Micmac and Blackfoot.

Inspector Says Indians Need Additional Residential Schools

THE PAS, Man. — Establishment of two residential schools for accommodation of northern Manitoba's fast-growing Indian population has been recommended to the Department of Indian affairs by School Inspector Gabriel Marcoux of Winnipeg.

Following an exhaustive on-the-spot survey of the situation, Mr. Marcoux had recommended that the department build one residential school to be managed by the Roman Catholic Church and another by the Church of England.

The Catholic school, he said, would replace the big Sturgeon Landing school destroyed by fire last autumn. Many of its pupils had to be sent back to their reserves, while the remainder have been accommodated at the emergency Guy Indian school in The Pas, built during the winter for just that purpose.

The Anglican school would replace the former McKay school at the Big Eddy reserve near here, which also was destroyed by fire some 20 years ago.

OTHER RECOMMENDATIONS

Other Indian school buildings recommended by Mr. Marcoux include: a four-room day school, now under construction, at The Pas reserve; a one-room addition to the United Church managed school at Nelson House, which will give that settlement a total of three rooms, one of them a Catholic school; a one-room addition to the Cedar Lake school; building of a new four-room school at Pukatawagan on the Lynn Lake railroad, where presently only a summer school exists.

The increase in Indian school population has to be fairly accurately estimated seven years in advance. Compulsory Indian school age is seven to 16, compared with seven to 17 in rural Manitoba and seven to 16 in Winnipeg.

Northern Manitoba's Indian school population shows a fair increase coming. Cedar Lake, for example, has 51 children in school now; there will be 65 in 1959.

All the new Indian department schools are being built as modern as possible, including classroom equipment, sanitary facilities, and

playgrounds. Teachers all are of high calibre, and the lessons all are taught in English.

Thus the Indian school children of the north are being given the same opportunities for education as are their white brothers to the south.

(Winnipeg Free Press)

Dog Lake Chief Ousts Army

WINNIPEG, Man. — When the Army dropped flares in conjunction with an air exercise, six radio stations had been set up in rural areas of central Manitoba, including one of the Dog Lake Indian Reserve.

All went well until about three quarters of the way through the operation, three soldiers on duty at Dog Lake station were faced with the chief of the reservation and a party of braves who told the soldiers to bet our or else. They got out.

However the next day Major L. M. Sebert, chief of operations, interviewed the Indian Chief and peace was restored between whites and Indians.

Gabriel Kurtness Elected Chief

POINTE BLEUE, P.Q.—Recent elections at the Pointe Bleue Reservation in Quebec gave chief Gabriel Kurtness a fourth term with eighteen voices over his opponent Mr. Jack Germain.

The elected councilors were Mr. Jack Germain, Mrs. Everest Connally, Mr. William Duchesne, Mr. Malek Raphael, Mr. Charles Boivin, Mr. René Buckeel, Mr. Joseph Gill, Mrs. Tony Nepton and Mrs. Adéodat Paul.

Missionaries Meet at Sandy Bay

MARIUS, Manitoba, August 6.—A two day meeting held at the Sandy Bay Residential School, gathered over 20 missionaries from Ontario, Manitoba and Saskatchewan to study problems relating to their work.

The meeting was presided over by Very Rev. Fr. P. Piché, Provincial of the Oblates, who, in an introductory talk, analyzed the results of Congresses held in previous years. Rev. Paul Dumouchel, O.M.I., Principal of Camperville Residential School, spoke on the organization of missionary activities; Father G. De Bretagne gave a very substantial talk on "The Adaptation of Our Apostolic Methods to Indian psychology."

Very Rev. Philip Scheffer, Provincial for the Keewatin Vicariate, spoke on the use of moving pictures; Father O. Robidoux, Principal of the Lebret Residential

School, expressed his views on the needs and the means of organizing High Schools for the Indians.

Father R. Beauregard, director of the Missionary Association, explained the work of the Associates in the Indian Residential Schools; Father A. Plamondon, of Fort Alexander, explained his program for the Junior Seminarians at the Fort Alexander Residential School.

Rev. G. Laviolette, O.M.I., General Secretary of the Indian and Eskimo Welfare Commission, spoke on Problems of Administration, The Indian Missionary Record, and on the organization of a Pilgrimage to Cap-de-la-Madeleine in 1954.

Last Of The Old Sioux Dies At Wood Mountain

by John Okute

WOOD MOUNTAIN (Sask.) — A chapter in the early story of the old west was closed in recent days with the passing of a Saskatchewan Indian who, as a boy of nine, saw the Sioux braves of Sitting Bull and Crazy Horse attack and destroy the American cavalry of General George Custer at Little Big Horn, Montana, in June, 1876.

Nupa-Ki-Kte (Kills-His-Victim-Twice) died on the Sioux reserve at Wood Mountain on April 20 at the age of 85. In his associations with the white man he was known as Joe Ferguson and more commonly addressed as "Big Joe."

Big Joe was the last male survivor of the forces of Sitting Bull who fled to Saskatchewan following the Little Big Horn battle. From 1877 to 1914, his camping ground was in the Moose Jaw district and he was well-known to the people of that city. In 1914, he moved to Wood Mountain to make his home in a Sioux reserve that had been granted to his band by the Canadian government.

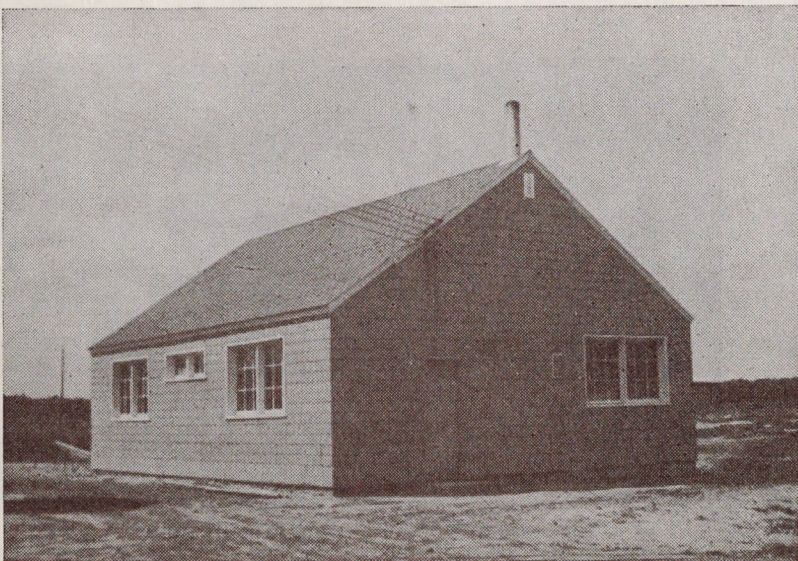
Nupa-Ki-Kte took part in the rebellion of 1885, on the side of Louis Riel, the Metis who challenged the sovereignty of government and was taken prisoner and hanged in Regina.

Big Joe was an unusual Indian. The silence and reserve that characterized his race had no place in his friendly, engaging contacts with the white man which made him popular with everyone.

The visible man in Nupa-Ki-Kte belied the inner man. In mind, heart and soul he was an Indian and it was as the last of the aborigenes that on Tuesday, April 20, he followed the Spirit trail of his great ancestors.

He was laid to rest in the burial grounds of his people. The ceremony was performed by white lay Christians because there was no Sioux left who was qualified to conduct the ancient native burial rites.

Surviving Nupa-Ki-Kte are two sons, one daughter, many grandchildren and great grandchildren. His wife and 12 children predeceased him.



The new manual training shop at Muscowequan (Lestock, Sask.) Indian Residential School, erected in 1952.

White Man Said Crazy

Winning a \$25 prize for the best 100-word description of a picture showing a deserted farm house and gullied field, was this entry quoted by Outdoor America and appearing in the latest Farm and Ranch:

"Picture show white man crazy. Cut down trees. Make big teepee. Plow hill. Water wash. Wind blow soil. Grass gone. Door gone. Window gone. Whole place gone. Buck gone. Squaw, too. Papoose gone. No chuck-away. No pigs. No corn. No plow. No hay. No pony.

"Indian no plow land. Keep grass. Buffalo eat grass. Indian eat buffalo. Hide make teepee. Make mocassin. Indian no make terrace. No build dam. All time eat. No hunt job. No hitch-hike. No ask relief. No shoot pig. Great Spirit make grass. Indian no waste anything. Indian no work. White man he loco."

Land of Plenty

A scientist, Doctor Robinson, suggests that the name of Toronto means "Plenty", according to information given in an article by W. E. Connelly in the Ontario Archeological Report of 1899, which said that the Wyandots of Oklahoma once had a settlement at Toronto. They called this settlement "Tahroontahuk", and they used this word because food was to be found in abundance.

LEBRET INDIAN HIGH SCHOOL GRADUATION



LEBRET, Sask. — June 7 will long be remembered by the students of Lebret Indian School, when six High School Graduates received their diplomas from the hands of Archbishop M. C. O'Neill, of Regina; the R.C.M.P. Band from Regina was providing the music.

Members of the graduation class were Linda Anaquod, Rose Alma Bellegarde, Clive Linklater, Herbert Strongeagle, Percy Mandy and Kenneth Goodwill.

The evening program featured R.C.M.P. band selections, numbers from the High School and the girls chorus as well as piano and vocal solos. Archbishop O'Neill addressed the graduates at the close of the commencement exercises.

To the graduates we wish success and happiness.

Native Rights Recognized In Saskatchewan

REGINA, July 1st.—Honorable J. W. Gorman, Attorney General for Saskatchewan, has taken the decision that the Government of Saskatchewan will not contest the judgment in Court of Appeal of the same Province respecting the hunting rights of the Indians.

Three of five judges have accepted the appeal made by Thomas Strongquill, of Keeseekoose Reserve, who had been sentenced to pay a hundred and fifty dollar fine having killed a moose out of season in a provincial forest reserve.

Reference was made to the article on civil freedoms, of the British North America Act, and it has been noted that while the Provinces have the right to make laws on hunting they could not curtail the privileges granted to the Indians in virtue of an agreement made in 1930 concerning Natural Resources.

Quadruplets

MEADOW LAKE, Sask., July 22.—Jos. Bear, 26 year old Cree of the Meadow Lake Reservation was quite surprised but happy when he learned that his wife has given birth to quadruplets.

Doctor P. E. Lavoie, who had spent nineteen years at Ile-à-la-Crosse, Sask., attended the mother; three of the four children survived: Mary, Shirley and Theresa, who were baptized soon after their birth.

Friend and Doctor To Indians

MEADOW LAKE, Sask. — Saskatchewan's most northerly resident doctor, Dr. Phillips E. Lavoie, retired April 1 and the Crees and Chipewyans who live in the northern wilderness will miss his friendly greetings at treaty time this Summer.

For the past 18 years, whenever the Indians have gathered to visit, trade and make treaty, Dr. Lavoie has been on hand to treat ailments, pull aching teeth and administer pills.

Dr. Lavoie took charge of a small government hospital at Lac Ile a la Crosse in 1934. In the seven years previous to his arrival, four different doctors had come and gone.

In his first year, Dr. Lavoie treated 168 patients. Last year, 975 patients received the advantage of modern medical treatment in St. Joseph's Hospital, operated by the Roman Catholic mission.

The canoe and dog sled were the doctor's first mode of transportation to some lonely trapper's cabin where medical skill under the most trying conditions was often taken for granted. They travel now, in the North, by "snow bug", speed boat and plane.

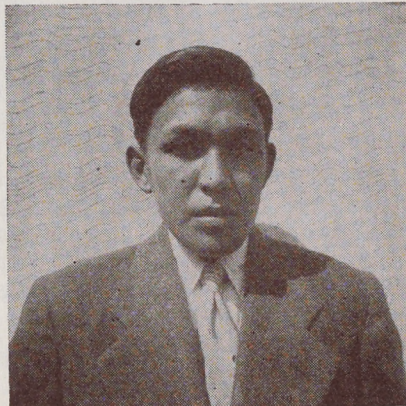


PRINCIPAL
Rev. A. Charron, O.M.I.

CROWFOOT INDIAN R

the

Presenting



TREASURER
Matthew Sleigh

Student's Union

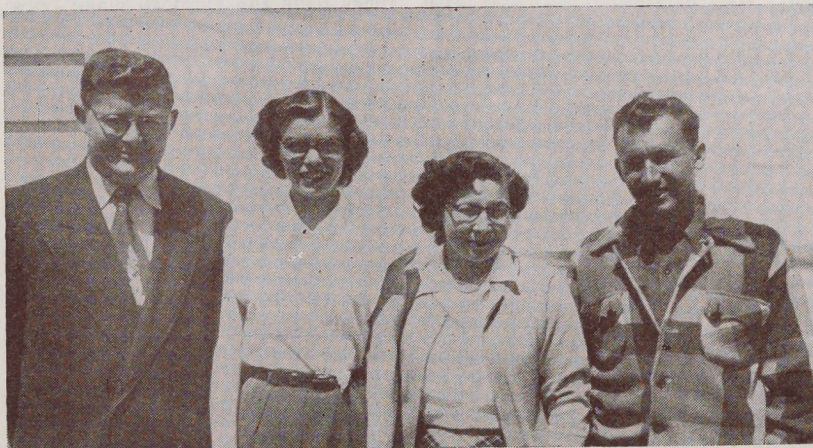
CLUNY, Alta. — At the beginning of the school term, the boys and girls from grades six to eleven, with the help of Mr. Borden organized a Student's Union.

At the first meeting they elected four members of the executive: President — Francis Melting Tallow, Vice-President — Mary Celine Bull Bear, Treasurer — Matthew Sleigh and the Secretary — Isabel Crow Chief.

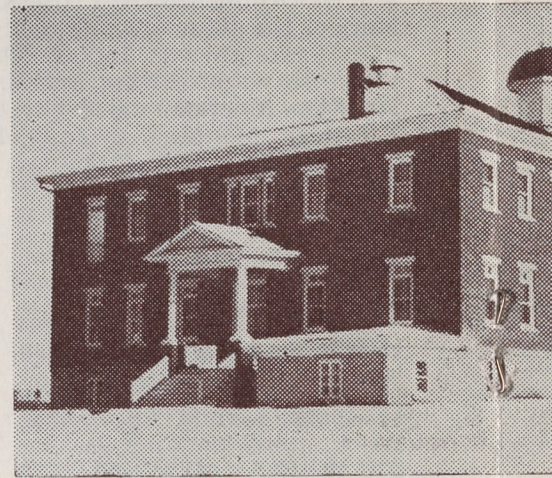
One of the major projects was the raising of money for a new chapel. Throughout the year the students held four bingo parties, made ice cream and used many other means of making money.

On Father's Feast Day, Mary Celine Bull Bear on behalf of the Student's Union presented to the principal a cheque for \$500. The remainder of the proceeds are to be used to pay for the cost of the year book and to provide playground equipment. In all the Union raised about \$800.00 during the year.

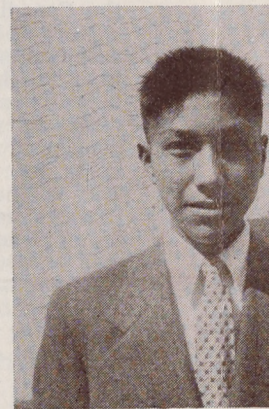
LAY TEACHERS



Mr. Borden, High School; Miss McHugh, Grade IV; Miss Mindle, Grade I; Mr. Hackman, Physical Education.



Main Building — Crow



PRESIDENT
Francis Melting



EDITOR — "CROWFOOT GOLDEN FEATHER" — Joan Solway

Students' Union

(All cuts used on these pages, courtesy)



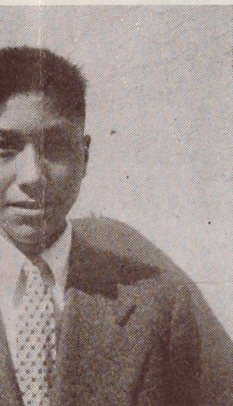
GIRLS — GRADES 6 - 10

RESIDENTIAL SCHOOL

at
Cluny, Alta.



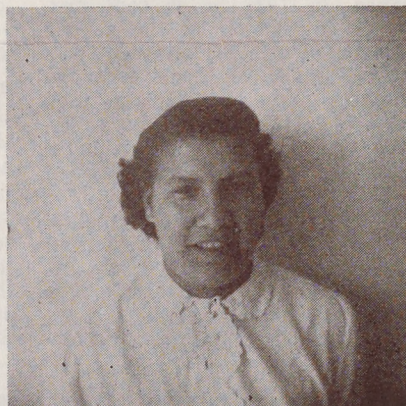
— Crowfoot School



PRESIDENT
Melting Tallow

Union Executive

s, courtesy of "The Golden Feather")



SECRETARY
Isabel Crowchief



VICE-PRESIDENT
Mary Celine Bull Bear



ASSISTANT PRINCIPAL
Rev. C. Frappier, O.M.I.

Publications

During the February meeting it was decided to print a school paper every two months and at the end of the year print a year book. The first edition of the paper "Crowfoot Golden Wings" did make the editorial deadline but the increase of work prevented the other edition from doing so well. Since Joan Solway has been teaching herself how to type she was elected to be the editor of the Year Book.

The students are all looking forward to the new school year in September with a hope of fostering the zeal for work which was so dominant in this year's Student's Union.

In closing I would on behalf of the Student's Union like to express thanks to all those who made our project possible. In particular to the Sisters, especially, Sister Superior, Sister Marie Rustica, Sister Praxedes, Miss McHugh, Mr. Hackman and Miss Minde.

Isabel Crow Chief.

RELIGIOUS STAFF



CROWFOOT HOCKEY TEAM — BOW VALLEY CHAMPIONS



Back Row: Sr. Rose, Sr. Denise L., Sr. Superior, Sr. M. Rustica, Sr. Joseph.
Front Row: Sr. Gilles M., Sr. Theresa L., Sr. Praxedes, Sr. Geraldine, Sr. Pauline.

Education Week Recalls History Of Blue Quills Indian School

Parents and Guests Impressed

ST. PAUL, Alberta — Besides being a display of achievement of the year's activities, Education Week at Blue Quills Indian School is also the sign for a general holiday within the school for the children, and on the campus for visiting parents who erected a teepee town overnight.

This year, more than ever before, on the fourth annual education week, parents and visitors from St. Paul, visited the school to view the amazing displays of fine work performed by the Indian boys and girls, tutored by the Grey Nuns and the Oblate Fathers.

The purpose of Education Week is to give a chance to the parents to realize the worth of their sacrifices in being separated from their children, to see the progress these are doing in learning and to encourage both teachers and pupils in their worthy endeavours.

Another purpose is to make the pupils aware of the importance given to their welfare, and to urge them onto higher learning. It also reminds the teachers of their responsibility and secures the support of all towards a complete education of the youth entrusted to their care.

March of Canada

The pageant "March of Canada" was the outstanding event of the week. The pupils demonstrated the development of Canada from pioneer days to our present times, including the explanation of the birth of the country and the meaning of our flag.

Field Day

A field day was the most appreciated event of the week; in the morning a parade led by the boys band, trained by Father Lyonnais, O.M.I., marked the beginning of various sports competitions. The band, the only one in the district, has received much acclaim by outsiders and is very much in demand at public celebrations.

Those taking part in field events were teams from Saddle Lake, Long Lake and Good Fish Lake.

Over 150 visitors toured the school, and on the Friday the school was open-house for all the parents who were invited at a banquet served by the home economics class.

At noon on the same day, His Excellency Bishop Lussier, blessed a new annex to the school; the wing is called Bernet-Rollande, who undertook the project on his own, with financial assistance from the Indian Affairs Branch. The new wing relieves the congestion in the school, providing a modern gymnasium and several classrooms.

Guests of Honor

Special guests at the banquet were: Their Excellencies Bishops Lussier and Routhier, O.M.I., Mr. and Mrs. William Taylor, Mayor and Mrs. Walter Lambert, Mr. and Mrs. William Conroy, Fathers Chataignier, Bragaglia, Cassarotte, and T. Bouchard; Chief Charles Blackman, Counsellors Gabriel Gladu and Harry Janvier.

St. Paul Passes Inspection

ST. PAUL, Alberta. — On May 28 the St. Paul Cadet Corps was called for parade and inspection by Major George, of the Western Command; the inspecting party was made up of Lieutenant Jones, C.T.O., Sergeant Henderson, Cadet Instructor, W. Lambert, and Lieutenant Cardinal, Instructor of the Blue Quills Cadet Corps.

Blue Quills was well trained and disciplined, and it gave a demonstration of precise callisthenics, while the Blue Quills Cadets' brass band was in prominence, supplying military music.

On June 2, Coronation Day, the Blue Quills Cadet brass band took part in a parade held in St. Paul, Alberta. The parade featured R.C.M.P., contingents of Legionnaires, Cadets and Scouts.

Blue Quills Indian Residential School is so well known to many of us in the St. Paul District that like things well known we take it for granted and if at one time we knew of its origin and history, it is probably forgotten.

Exemplary missionary work in the education of our Indian masses is being done in this institution and we take the occasion of the recent education week to remind you of some of its history.

Most of the following facts have been compiled from the official Blue Quills Education Week "Memoirs" souvenir program.

The first Indian school for the Saddle Lake district was erected in 1892 at Lac La Biche by Rev. Fr. Henry Grandin and the administration was given to the Rev. Grey Nuns of Montreal.

On December 7th, 1931, the pupils of Saddle Lake numbering 55 were transferred to St. Paul, where one of the finest schools for Indians had been erected by the Canadian Government, it is the actual Blue Quills Residential School. The Rev. Grey Nuns had the administration of the school from the beginning till 1929 when they asked the Rev. Oblate Fathers to assume it for the years to come.

School Principal

Reverend Father Etienne Bernet-Rollande was born on June 18th, 1913, at Mouy-Bury, in France. In 1938 he is sent missionary to Canada in the Oblate Province of Alberta-Saskatchewan.

He studied the Cree language at Delmas, Sask. Then he took charge of the Beaver Lake Reserve, Grand Bay and Elenore settlement while he was stationed at Lac La Biche.

In 1947, he is named Principal of the Blue Quills Residential School, and since this date devotes himself to the education of the Indian children seeking always to improve their welfare. He en-

courages them to go through High School as is ascertained at the present time by those attending grade IX, X and XI at St. Paul.

He has at heart the temporal and spiritual welfare of all the pupils committed to his care, as everyone attending the education week can testify. Under his administration, the wing connected to the main building started in 1951, has been completed, giving plenty of room for classes, shops and a gymnasium and thus being able to accommodate more pupils in the future.

The new extension is a two-storey structure. The main floor contains a spacious gymnasium and auditorium combined, two pleasant workshops for boys handicraft work, and a cosy two-room suite for house employees. Two convenient lavatories and shower bath flank these new quarters.

The blessing of these new premises occurred on June the 5th. His Excellency Bishop P. Lussier officiating.

Junior High School Opened At Grouard

GROUARD, Alberta. — Part of the former Bishop's residence at Grouard, is being remodeled to receive a number of Indian girls who are pursuing their studies in grades 7, 8 and 9, and special courses in home economics.

A classroom and several bedrooms will comprise the new quarters, while the students will share their meals and recreation with the other pupils of the Grouard Indian Residential School.

Indian Work Displayed At Calgary

CALGARY, Alberta. — An area on the first floor building at the Calgary Exhibition had been reserved for the new display of Indian Work. Exhibits prepared from the various Indian day and residential schools of Alberta ranged from pillow cases to children's knitted clothing, from art exhibits to the traditional Indian buckskin jackets and mocassins.

In the children exhibits from various Indian schools of Alberta there were more entries than space to display them. Besides the painting and lettering there were wood-working and shop displays as well as needle work exhibits of good calibre.

The work of patients in the Charles Camell hospital in Edmonton, was also shown. Besides beaded clothing there were some beautifully dressed dolls with beaded buckskin outfits.

A third section of the exhibit was prepared by adult Indians of the various reservations consisting of rugs, pillow-slips, table-cloths and aprons.

On exhibit also, were wheat, oats and barley seeds; jam, canned fruit, dried or smoked meat, as well as various articles of Indian

art. Among the most original art exhibit, we note an illustrated Indian Story, in crayon, which was prepared by Carl Big Plume, an Indian from Calgary, winning first prize in that class.

Seneca Roots Brings Extra Money

ROCKY MOUNTAIN HOUSE, Alberta. — Indians digging Seneca roots in this area are reported making 40 to 50 dollars a week as additional income.

Seneca is a small plant with a tiny blue flower and roots covered with grey bark; it is found in abundance in various areas of Canada.



Grade four and five pupils of Kenora Indian School, winners of the first prize in singing, at the recent Kenora Musical Festival.

Musk-ox Stages Comeback

OTTAWA — The mysterious musk-ox, believed to be the missing link between the sheep and the ox, appears to make a comeback in Canada's barren Arctic.

A recent survey by the Resources Department indicates that there are several large herds of musk-ox, totalling 1,000 or more.

The musk-ox, which grows to be a husky 1000 pound beast, is found only in Canada's arctic. In 1927, a herd of 250 lived in the Thelon game sanctuary, northeast of Great Slave Lake. A few months ago, a hundred-head herd was spotted near Great Bear Lake.



These young gentlemen and ladies of the Kenora R. C. Indian School, won first prize, last February, in the primary graduation skit, at the Kenora Dramatic Festival.

Blood Indians' "Club" One Of Canada's Most Select

CARDSTON, Alta. — One of Canada's most exclusive clubs is the Kainai chieftainship, restricted to 35 members, all honorary chiefs of the Blood Indians of southwestern Alberta.

Formed in 1950, the organization meets only twice a year and is composed of notable public figures.

One of the chiefs, Earl Alexander, British Defence Minister, says the object of the Kainai chieftainship is to "preserve all the fine traditions of the Bloods, to broaden their knowledge so that they may, through an advanced system of Indian education, achieve that high level of citizenship for which they are so eminently qualified."

Literally speaking Kainai means "many chiefs" but the accepted meaning in the Blood tribe's language is the name of a Blood Indian band.

When the chieftainship was formed, it absorbed those who had been made honorary chiefs by the Bloods earlier. These included the Duke of Windsor who was made a chief in 1919 while he was Prince of Wales.

The one vacancy open now is being held for Hon. C. D. Howe, Federal Trade Minister.

Members of the non-sectarian and non-political body include the Earl of Bessborough, former governor-general of Canada, Rod Ca-

meron, Hollywood cowboy star, and Senator W. A. Buchanan, publisher of the Lethbridge Herald.

(Edmonton Journal)

Hard Times on West Coast

PORT ALBERNI, B.C. — Because of the new policy of fish-canneries to discontinue cash issue to the natives during the off-season, Mr. N. Gerard, Indian Agency Superintendent, has stated recently that a considerable number of Indians, who, in the past, were able to get through the winter without relief, are now finding it very difficult.

Several cases of hardship have also been reported in the Nootka area. Relief from the Indian Affairs Branch is now issued in orders on the stores on the Coast, averaging \$9 worth of food a month for the first member of a family, with half an order allowed for each additional member.

Indian Housing Problem Expected in 15 Years

A serious problem arising from increase in Canada's Indian population to such an extent that present reserves will not be able to support them was forecast for about 15 years time in a report on Indian schools and missions presented by Rev. Eric Cole at the 36th annual meeting of the synod of the diocese of Calgary.

"While the native population is not two per cent of the total number in Canada, said Canon Cole, I firmly believe that with the present rate of population increase Canada will face a new and serious problem in the next 15 years or so, as lands acquired by the Indians will not be large enough for all to find a home and seek a living."

"Two courses will be open, either (a) to educate the Indian to take his place in the competitive world as tradesmen, mechan-

ics, etc., or (b) to set aside other reserved lands for farming or stock raising.

"As circumstances permit and services are available, I think a survey of our school children should be made about every five years by competent examiners, and those able to go on in the academic training should be given every encouragement while others should be channelled into technical studies to fit them for the vocation best fitted to their native ability.

New Provincial Of English Oblates

Very Rev. John Fergus O'Grady, OMI, whose educational and social work among the Western Canadian Indians has gained him a country-wide reputation, was recently named Provincial of the English-speaking Oblates of Mary Immaculate in Canada, succeeding the Very Rev. Joseph R. Birch, OMI, now General Assistant of the Oblates in Rome.

Father O'Grady has been superior and director of Cariboo Indian Residential School at William's Lake, BC, since last July. Prior to that appointment he was at the Indian Residential School in Kamloops, BC.

It was at Kamloops that Father

O'Grady particularly distinguished himself. First appointed superior and director of the school in 1946 he was appointed to a second term in 1949.

Credit for the institution of high schools for Indians in Canada has been given to Father O'Grady. He also established communities and assisted the Indians to build modern housing units.

Vern Nahanee, Boxing Champion

NORTH VANCOUVER, B.C. — Vern Nahanee, a Squamish Indian, has just won the 1953 Buckskin Gloves championship for the seventy-pound class.

In 1951 he had won the Silver Gloves tournament for 16 years-and-under trophy; in 1952 he won both sixty and seventy pounds championships in the following tournaments: Buckskin Gloves Emerald Gloves, events sponsored by the Knights of Columbus of Vancouver; now he is also the winner in the Bronze Gloves tournament. This year, he has excelled in hand balancing, having trained with Alex Strain, being as good as any professional in major shows.



VERN NAHANEE

Santa Fe Seminary Enrolls Three Indians

Father Cullen of the Marquette League, well known for his faith and devotion to Indian youth, announces that this fall will see three Indian lads enrolled for the priesthood at the Immaculate Heart of Mary Seminary in Santa Fe.

They are Bernard Kayate, Laguna Pueblo, David Herrera, Chociti Pueblo and Anselm Davis, a Navajo. Anselm announced after his graduation from St. Catherine's Indian School in Santa Fe that he would become a Seminarian this fall. He is a brother of Sister Maria Goretti, the first Navajo girl to enter the Sisters of the Blessed Sacrament.

Established by Mother M. Katherine Drexel to do missionary work among the Indian and colored people in the United States, the Sisters of the Blessed Sacrament administer three of the largest and most modern mission schools on Indian reservations.

The Sacred College of Cardinals

This august and polyglot body is the directorate of that cosmopolitan spiritual inn, vast and durable, which is known as the Roman Catholic Church. It is sometimes defined as the Church's senate. Its members are advisers to the Pope in matters of doctrine and administration, and it is they who, when a Pope dies, gather in Rome and elect his successor.

ONE-FIFTH OF MANKIND FOUND IN CATHOLIC CHURCH

CHICAGO — There are 425,508,220 Catholics in the world, according to the 1953 "Britannica Book of the Year." The Catholic population is close to one fifth of the world population; numerically, the greatest concentration is in Europe.

The year-book's table on estimated memberships of the world's principal religions for 1952 is as follows:

	Christians	Catholics	Protestants	Jewish
North America	133,137,322	75,092,437	56,186,300	5,201,000
South America	93,611,765	91,346,667	2,265,098	
Europe	441,084,739	215,064,926	112,572,145	3,463,500
Asia	29,751,705	13,235,242	8,410,392	1,491,000
Africa	28,182,215	13,465,233	8,848,893	694,000
Oceania	24,524,407	17,303,715	7,220,692	56,000
Total	750,292,153	425,508,220	196,503,520	11,532,500

All others belong to the Mohammedan, Shinto, Taoist, Confucian, Buddhist, Hindu, Primitive and other religions.

Total populations are: North America, 213,315,000; South America, 107,390,000; Europe, 537,538,000; Asia, 1,280,676,000; Africa, 196,828,000; Oceania, 31,990,000.

The grand total for the entire world population is estimated at 2,367,737,000.

A Progressive Indian Community : Pukatawagan, Manitoba

ONE hundred years ago Pukatawagan did not even appear on the map. It was just an ordinary hunting ground for the Indians of Pelican Narrows. It was not until the 1920's that Reserve No. 198 was surveyed and detached from Pelican Narrows No. 184. Today it is slowly taking the shape as one of Canada's most interesting and progressive Indian Reserves.

Located on the Northern shore of the Churchill River, 65 canoe miles downstream from Churchill River and the power plant of Island Falls, it could be reached, until recently, in summer, by plane or canoe from the head of the railway at Sherridon, 45 air miles to the South; and in winter, by tractor and bombardier. By Christmas 1952, it was linked with the rest of Canada by rail, as a section terminal repair house half-way between The Pas and the new and prosperous mining center of Lynn Lake.

Church

To Father Etienne Bonald, O.M.I., goes the honor of celebrating the first Mass amongst its population. This was in 1878, on a small island at the western tip of the Reserve. A cross, 16 feet high, erected on the spot, still perpetuates the event and serves as a witness to this intrepid northern pioneer who left the sunny shores of Brittany to serve God and His Church in our Canadian North. Today, a beautiful new church, with an 80-foot steeple, and a seating capacity of 350 is the most imposing building in the settlement. A missionary has been in residence ever since 1908, and a new rectory was completed a few years ago.

Education

Ever since 1926, many children have been sent — 45 in some years — to the Sturgeon Landing Residential School. Those were the days when they had to travel through uninhabited country, portages, rivers and lakes. For the past decade, they have enjoyed an 80-minute plane ride. The population has always been eager to have its own school right on the Reserve. Ever since 1950, a seasonal school has been conducted for the three summer months. A minimum

of 50 pupils have always been in attendance. Plans have therefore been drawn to erect a teacherage and a four-class room school in the very near future.

Health Services

A local dispensary at the mission has been taking care of the medical needs of the population for the past twenty-five years. More acute cases are being sent to St. Anthony Hospital in The Pas.

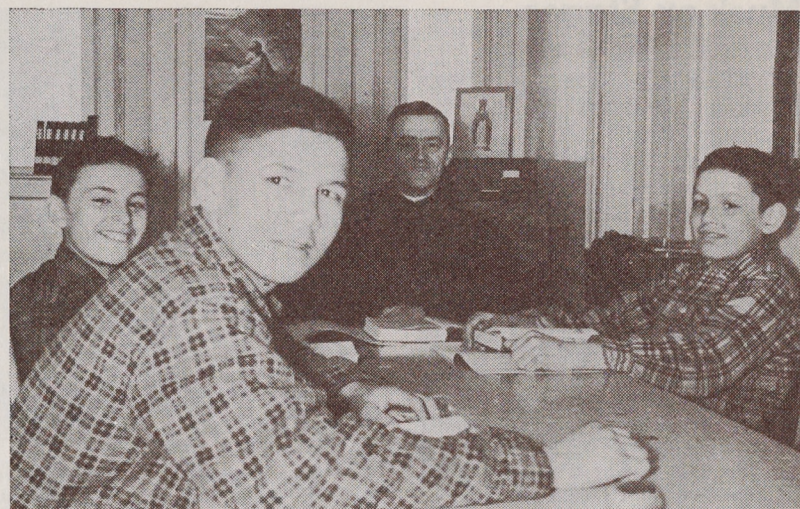
To look after the health needs of the Band, there is the yearly visit of the doctor and X-ray services. Officials have seen the necessity of having a resident nurse on the Reserve. In view of this, the Band, wishing to do its share, has sent a petition to the Minister of Health signed by over 200 men and women offering from one to three days of free labor, and asking that a unified plan be drawn up for the erection of School Teacherage and Nursing Station.

Sawmill and New Homes

The community has not been idle in preparing the way for making a success of their school. In fact, the people realize that once the school and nursing station are functioning, they will be expected, at least the women and children, to remain in the village all year round. That is why ever since the sawmill has been installed in the fall of 1950, they have cut much lumber. Twenty new houses have been built, land cleared and new roads traced. With the acquisition of a Farm-All tractor and a planer during the winter 1951-52, it will now be possible to put a finishing touch to the work already started and lighten the burden of future undertaking.

Social Life

Social activities have also known an era of progress since the summer of 1950. An Athletic Associa-



Fort-Alexander Junior Seminarians are shown here with their Director, Rev. A. Plamondon, O.M.I., who teaches them Latin and Music after school hours.

tion was then formed with the purpose of co-ordinating sport activities. Under the Association's guidance, a soft ball and football field was levelled off; scheduled games were held all through the summer months. Games were also played with the Island Falls and Sandy Bay Teams.

A Homemaker's club dated from the same year. The women take much interest in their efforts to learn, work and help the community along. Once the school is built and a teacher of Home Economics named to supervise and guide its activities, and others such as cooking and canning. It will be possible to give the children an excellent primary education right in their family surroundings.

Planning for the Future

All this, of course, calls for careful planning, the opening of the road to the railway, the organization of a townsite before too many houses are erected and the new school is built, making provision for a Parochial Hall, larger playgrounds, a tool shop and other buildings.

Then will Pukatawagan become one of those ideal settlements, not only showing evidence of the vitality of a people who, working in close cooperation with one another,

the Government and their Priest, cannot only better their living conditions, but also serve as living examples of a population which has placed its trust in Church and Country.

(Léon Levasseur, O.M.I.)

MEMORIAL FOR INDIAN SEMINARIAN

David Hersera, a Cochiti Indian lad studying for the priesthood, met his death while bicycling along the banks of the Rio Grande on last August 22.

An exemplary seminarian, studious, zealous in his spiritual duties, he is mourned by his instructors, fellow seminarians, and friends. Born in the Cochiti Pueblo of Catholic Indian parents, young David entered St. Catherine's Indian School in 1940 and was graduated from high school there in 1952.

A talented artist, examples of his work are on display in the school. A tertiary of the Carmelites, the boy was taken on the Feast of Immaculate Heart of Mary, patroness of the seminary he attended in Santa Fe.

Oil's Well in Oklahoma !

Lo, the poor Indian, what is he pondering,
Wilderness trails that his warriors were wandering?
Dreaming of paths through arboreal greeneries,
Now lined with billboards, garages, and beaneries?

Lo, the poor Indian, dressed decoratively,
Is he remembering days when he, natively,
Festooning arrows with featherings from a hawk,
Finished his foemen with knife and with tomahawk?

No, the poor Indian thinks "Will they levy new
Rates on my income for Internal Revenue?
Will supertax on my wells of petroleum,
Leave me as flat as a mat of linoleum?"

Is the chief's gaze looking backward? ? I'm sure it is.
Dwelling on present days' stocks and securities,
Hoping for wampum enough to go stalking for
Mink his extravagant squaw's always squawking for ?

(Wigwams let weather that's wintry and windy in)

Lo, the poor Indian — hi, the rich Indian!!

Father Renaud writes...

to all Indian boys and girls
attending Residential and
Day schools throughout
the country.

Louvain, Belgium,
July 8, 1953.

Dear Boys and Girls:

You have no idea how much Europe is different from Canada. It's so small that from Paris, for instance, if you travel by train three hours at the most in any direction, you will notice a complete change in scenery and probably you will have been in another country.

How unlike Canada where, from most centers, it takes at least a day to see something other than the Prairies, or the Rockies or the Great Lakes or the valley of the St. Lawrence. Europe has every variety of scenery that we admire in Canada (including the midnight sun in Sweden) but it's sort of pocket-size, reminding one of a toy-train compared to a real one.

SMALL COUNTRIES — LARGE POPULATION

What Europe has, though, and which we lack very badly, it is people. For instance in Belgium where I am right now, there are as many people as in Quebec and Ontario together, or, two million more than in all the western provinces of Canada!

Do you know how large is Belgium? Take the distance between Calgary and Edmonton, construct a circle with this length as diameter and you'll have enough to include the whole of Belgium plus sections of Holland, Germany and France.

BEAUTIFUL COUNTRYSIDE

How can so many people live in such small countries? The same way that millions of people in New York or Chicago live: working in factories, stores, public utilities and government services. They also have farms to produce foods for as many people. But each farm is much smaller than those what you know around your home. They grow a lot of vegetables but very little wheat.

What strikes a Canadian visitor throughout Europe is how practically every inch of good ground not absolutely needed for roads, buildings and fences, is used for farming or gardening, whether it's on top of a hill or on the side of a mountain or on the banks of a river.

The winters are milder and spring is earlier; this makes possible two or more crops a year. Because they do not have so much distances to go either to work on their lands or to sell their produce, the farmers have more time for flowers and hedges. So the countryside is really neat and lovely everywhere in Europe.

LANGUAGE AND MONEY

Another way in which Europe is different is in the languages and currencies used in these small but heavily populated countries. In Canada, you can travel five days non-stop by train to reach the Atlantic from the Pacific. If you get off anywhere for a stop-over, even in Montreal or Quebec, you get along with almost everybody using English only. Same thing if you go south to the United States. Not so in Europe.

For instance, it took me two days to come here from Florence stopping over-night. At first all what I heard was Italian and I paid everything in lire at 600 for \$1. Later in Switzerland it was German, then French; and the Swiss franc at 4 for \$1. Crossing into France the following day, French was spoken of course, and the franc was worth 400 for \$1. Then in Belgium I found out that many speak French but the majority speak Flemish; their franc is worth 50 for \$1.

PASSPORTS AND CUSTOMS

Crossing from one country to another is not as easy as crossing from Alberta to Saskatchewan. Just before leaving one country you have to show your passport to an official of that country who checks to see if it was stamped when you entered his homeland. If so, he will stamp the date of your leaving. Then a friend of his checks your baggage to see if you have custom duties to pay. Further on, you answer the same questions but to the officials of the country into which you are entering. To a Canadian, this is slightly annoying, but one has to get used to it.

But the major difference between Canada and Europe is in the history of these different nations. In Canada, any community feels proud when she can celebrate her first centenary and any school tries to look dignified once she has passed the fifty years' mark.



Oblate Indian Welfare Commission Superintendent Attends UNESCO Seminar

MESSINE, Italy, August 31.—Rev. Father Andre Renaud, O.M.I., Superintendent of the Indian and Eskimo Welfare Oblate Commission, and professor at Ottawa University's Institute of Missiology, is participating, as a representative of the Canadian Government, in a Seminar held here by the UNESCO, on fundamental education. This Seminar begins today and will last four weeks.

Fundamental education defines the activities which are usually called social education, cultural missions, development of communities, and the fight against illiteracy. It is that minimum of general education which tends to help both children and adults who are deprived of schooling, to understand the problems of their habitat, and to conceive a definite idea of their rights and duties, as citizens as well as individuals, so that they may share with greater efficiency in the economical and social progress of the community in which they live.

The purpose of the Messine meet is to study means of producing, distributing and utilizing visual aids for fundamental education, such as posters, exhibits, film strips, and moving pictures.

Attended Conference in Malta

Father Renaud went to Europe early in April of this year, to attend the four-day congress of the International Catholic Office of the Cinema, which was held at Malta April 19-23d. At this meeting he represented the Oblate Mission-

aries of Canada. Held under the Presidency of Msgr. Jean Larnaud, General Secretary of the Catholic Center of Coordination with the UNESCO, one of the main topics studied was "UNESCO and the use of moving pictures in fundamental education."

While in Europe, Father Renaud spent several months at Louvain University, in Belgium, in search of material to prepare his thesis for a Ph.D. degree; he also visited Paris, London, Zurich, Edinburgh, in search of further information on the education of natives in the British and French colonies, with a view of evolving a more adequate educational program for the 150,000 Indian and Eskimos of Canada.

Returning to Canada early in October, Fr. Renaud will present a report to the Canadian Government and submit practical suggestions for the adaptation of the program and methods of fundamental education for the Indians and Eskimos of this country. He will then spend one year at Toronto University, to prepare for his Master's degree in Education.

Enrollment Of Indian Children At Residential Schools

OTTAWA. — The superintendent of Education, Indian Affairs Branch, has re-stated the policy of the department with respect to the enrollment of Indian children at Residential Schools.

Progress in Education

YELLOWKNIFE, N.W.T. — Fluorescent lighting, motion pictures, radios and record players are items in the education of today's Indian and Eskimo children in Canada's Far North.

Schools in many districts of the Northwest Territories are better equipped than many rural schools in our Canadian Provinces.

Motion picture projectors, slide projectors, radios and record players are standard equipment in most of the schools in the district of Mackenzie.

Three priorities of admission are listed, following a statement to the effect that no child who can very well attend the day school shall be admitted to a residential school.

First priority of admission in Residential School is given to those children who's home circumstances are such that they must be removed; secondly the priority shall be given to these pupils for whom there are no suitable day school facilities accessible from their home; thirdly a priority shall be given to pupils for whom admission is required in order that they may receive a High School education.

How different in Europe! The length we boast for distances on our Canadian soil, they use to measure their past. Louvain for instance, from which I am writing, is over 500 years old, but that's fairly young compared to places like Paris and Rome. In each city, each century has contributed something new in monuments, palaces and castles. So each one is like an open textbook of History besides an open air collection of beautiful sculptures and residences. Look over in your encyclopedias and geography books, and you will see what I mean.

P. A. Renaud O.M.I.



PILGRIMAGE

TO

OUR LADY'S SHRINE

CAP-DE-LA-MADELEINE, P.Q.

THE organization of the National Indian Pilgrimage to our Lady's Shrine, is progressing rapidly. We are happy to report that quite a number of Indian groups are to take part in this pilgrimage.

THE province of Quebec will send hundreds to visit the Shrine at Cap de la Madeleine, as well as Ste-Anne de Beaupré, St-Joseph Oratory, Kateri Tekakwita's Tomb and the Canadian Martyrs' Shrine. Groups from Maniwaki, Amos, Sanmaur, Pointe-Bleue, Bersimis and Seven-Islands are being organized by the missionaries. They will travel by private cars, bus, ship and plane.

FROM Western Canada, pilgrims are expected from Fort Frances, Ont., Fort-Alexander, The Pas (there, several Chiefs from reserves located in the Vicariate of Keewatin — which spreads to North Manitoba and Saskatchewan will rally); others will come from the Qu'Appelle, File Hills, Carleton and Battleford Agencies in Saskatchewan; from the Blood and Peigan, Ermineskin, Blue Quills reserves and the Peace River district in Alberta, as far North as Fort Smith in the N.W.T.; plans are being made to enroll representatives from British Columbia bands.

PILGRIMS from the rallying points of Vancouver, B.C., McLennan and Waterways (Alberta), Prince Albert (Sask.), The Pas (Man.), will entrain on **Monday June 21**, arriving in Winnipeg on **Wednesday, June 23**.

Leaving on **Tuesday June 22** will be the pilgrims who have met at Kamloops and Cranbrook, B.C., Edmonton, Calgary, St. Paul, Medicine Hat, Alberta and Saskatoon, Sask.

Pilgrims gathered at Regina, Indian Head, Broadview and Winnipeg will leave on **Wednesday June 23**.

In nearby St. Boniface all the pilgrims from the Western provinces and the N.-W. T. will meet under the guidance of Very Rev. Father Paul Piché, O.M.I., to attend benediction of the Blessed Sacrament in historic St.-Boniface Cathedral. After supper they will board the train for Eastern Canada.

Arriving at Midland, **Friday morning June 25th** the pilgrims will attend mass at the **SHRINE OF THE CANADIAN MARTYRS** and they will have several hours to visit the Shrine and old Fort Ste. Marie; leaving around noon they will arrive at Cap de la Madeleine early Saturday morning **June 26th**.

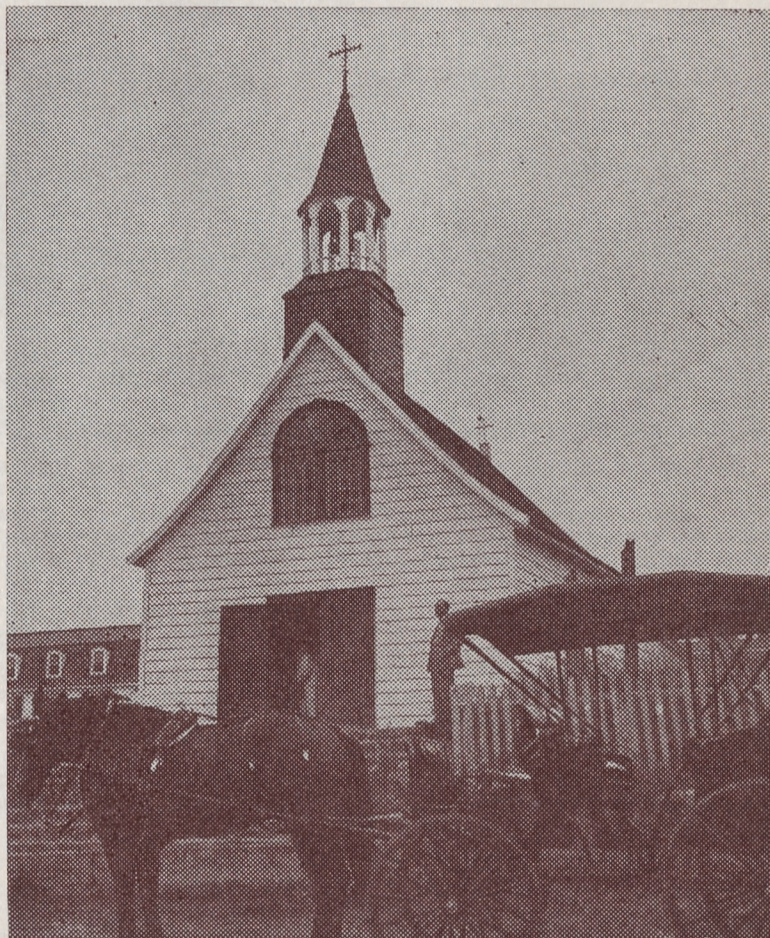
The program for that day will include a pontifical High Mass, the Stations of the Cross and the recitation of the Rosary; in the evening the pilgrims will hold a parade in tribal dress and present a concert on the Shrine grounds.

A tent village will have been erected by the boy scouts reserved exclusively for the pilgrims that day and the following days. **Sunday, June 27th** will be marked by a Pontifical High Mass celebrated by His Excellency Bishop Lajeunesse, the ceremony of the Missionaries' departure, and, in the evening, the traditional torch light procession.

On **June 28** the pilgrims will travel to **Ste. Anne de Beaupre** by bus. They will also visit the city of Quebec. A complete tour of the historical sights of the city will be featured on that day.

Tuesday June 29th, the pilgrims will entrain for Montreal where they will attend mass at the **ST. JOSEPH ORATORY** after which they will tour the city of Montreal.

EARLIEST SHRINE IN CANADA: TADOUSSAC INDIAN CHURCH



The earliest wooden chapel in North America was erected at Tadoussac in 1747 as a Shrine to Ste. Ann for the Saguenay Indians. The first chapel had been erected in 1647, it was burnt in 1665. The bodies of Fathers Coquart (1765) and De La Brosse (1782) are buried under the Chapel.

Early in the afternoon they will visit **KATERI TEKAKWITA'S SHRINE** at Caughnawaga; then they will travel by train to Ottawa where they will spend the evening visiting the city by chartered bus. They will leave the same evening before midnight to return to their homes, arriving in Winnipeg and Regina on **Thursday, July 1**, and at The Pas, Saskatoon, Battleford, Duck Lake, Prince Albert, Saskatchewan, Medicine Hat, Calgary, Edmonton, Kamloops and Cranbrook on **Friday, July the 2d**. Date of arrival in Vancouver is scheduled for **Saturday, June 3**.

TRAVEL expenses will be advertised at a later date, at this time we can only indicate approximate costs of railway return fares for groups of 10 to 14 passengers travelling together:

Vancouver	\$126.35
Edmonton	\$112.95
Regina	\$ 90.15
The Pas	\$102.00
Winnipeg	\$ 77.40
North Bay	\$ 26.25

To these amounts must be added the return fares from points of departure to the rallying centers; also a minimum of \$40.00 for meals and bus fares while in Eastern Canada.

Further informations on the pilgrimage will be available from all Missionaries across Canada.

You are also invited to write to the director of the pilgrimage:

Rev. G. Laviolette, O.M.I.,
Director of the Indian Pilgrimage
P.O. Drawer 94,
OTTAWA, Canada.